

# BOSTON RECORDER.

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5.—VOL. VI.

SATURDAY, JANUARY 27, 1821.

Terms, \$3.00 a year, payable in 6 months, To Agents, every \$2.50 a year, if paid in advance. 11th copy gratis.

sions of the Moravians.  
Practical Accounts of the Missions of  
Church of the United Brethren."

ANTIGUA.  
from Brother C. FREDERICK RICHARDSON, mentions the following.

We spent Christmas in a blessed election of the meritorious incarnation of our Lord and Saviour, who granted his presence to enjoy a truce of refreshment and rest in His work. On this occasion, John, 76 negroes were baptised; 12 became candidates; and 12 admitted. The entrances into the church likewise distinguished by a sense of the grace and pardoning power of the Lord, for the comfort of our spirits with hopes of future glory upon this mission. Our church was crowded. Not half of the hall room, but stood before the windows. I subjoin a list of numbers of our congregation, baptised at the close of 1820. 3469 adults, 1001 children; 1480 adults, 474 children; Greenland adults, 288 children, at the New Year, 91 adults, 15 children; in all 7669 persons, besides catechumens.

## GREENLAND.

Extract of a letter from Brother Jacob Beck, dated Lichtenau, June 27, 1819.

My dear Brother,—We make no doubt but the general Synod of our Church, assembled last year at Herrnhut, has had the mission of the Brethren in Greenland under consideration, both in reference to its inward and outward state; but it will last a long time before we can be made acquainted with its proceedings and resolutions. We could have wished, that the Synod had resolved to send a Brother on a visit to us. The late Brother Steinberg was the last, who, by commission of the Synod, held a visitation here. That was fifty years ago, when I went with him to be employed in the Mission, and have been here ever since.

The account I gave you in my former letter of our situation and opportunities to preach the gospel to the heathen in this country, seems to have interested you so much, that I will inform you of our progress herein, during the course of last year.

The so-called Southlanders, being those Greenlanders that live beyond Cape Farewell, are yet heathen, though not quite wild, yet such as the Greenlanders call ignorant men, and really a heathen race. Many of them come hither every year to catch anguillæ (a small species of herrings) in our fiords or bay. These fishes are rather fatter and of better quality here than elsewhere. Our people are at the same place, and thus the heathen hear sometimes the way of salvation explained. Some of them are brought to regeneration, but they cannot resolve, for the gospel's sake, to forsake their own country and move hither.

There is another description of heathen who live on this side of Cape Farewell, and who frequently join our own people at the so-called out places. These have acquired more knowledge of the truth, attend sometimes the worship of the Christian Greenlanders, and consider themselves as good as the baptised, because they have left off their old heathenish practices. They say that they are now free from sin, not knowing, that unbelief is the source of all sin.

Last year, I informed you, that some families had moved hither, and declared their intention to be converted. One or two of them left us, and staid some time away, but returned again. Of these people thirteen have been baptised at different times. These solemnities are always seasons of great grace & blessing. Whenever there was a baptismal transaction, several heathen attended. On such an occasion, a young heathen woman, being for the first time present, said afterwards: "I am now quite sure, that I belong to this place, and even if my mother will not come with me, I will come alone, and live with the believers."

As to our own congregation, most of its members were never heathen, but were born and educated among us. The Lord has again throughout the foregoing year been very gracious to us, and preserved among our people a true hunger & thirst after the word of life, that they might find pasture for their souls. Our daily meetings were numerously attended. Their eagerness was so great, that frequently when they arrived just at the time of the evening service, having spent the whole day at sea, they would immediately come to the church, wet, cold, and hungry as they were, without taking any refreshment. On particular occasions there was scarcely room for the people.

Besides those who were added to the church by holy baptism, thirteen, baptised as children, were solemnly received into the congregation; and ten admitted as communicants.

We were very much gratified by receiving a letter from our son in Labrador, and are thankful that he is happy in his present situation. He is the last remaining of our four sons. We expect the pleasure of our daughter's coming to live here, in consequence of her husband's appointment to this station. It pleases the Lord in mercy to continue to bless us with good health, and with willing activity in his service; and knowing what kind there, you and all our English Brethren and Friends take in the prosperity of the Greenland Mission, we recommend this dear congregation, amidst all its failings and imperfections, as a plant of our heavenly Father's planting, to your kind remembrance and prayers, and with cordial salutations remain ever, &c.

Jacob Beck.

## LATEST MISSIONARY INTELLIGENCE.

[Extracted from London publications for Nov.]

### SOUTH AFRICA.

A letter has just come to hand from the Rev. J. Philip, dated Cape Town, July 13, 1820, wherein he says he was in daily expectation of hearing from Mr. Campbell and his friends, from Graaf Reinet, on their return from Lattakoo. Mr. Philip has transmitted interesting accounts of the conversion of Roselle, a female of the Khoekhoena nation, a member of the church at Grijntown; also, the substance of a conversation with Adam Barly, another member of that Church, at a meeting held in Mr. Philip's house, in the presence of several of the missionaries of the Church Society, &c., then at Cape Town.

We select a few of the Questions and Answers on the latter occasion, not having room for the whole.

Q. When was it that you felt the power of the word of God on your heart? A. In 1802, when Mr. —— came to Berend's Kraal, I felt myself a sinner. There was an old woman converted, whom I knew was before a very bad character, and I thought—if she obtained grace, how will go with me? I may obtain it too; and this led me to look into my former life, and to seek the same change. When I began to pray, Mr. —— came to that place; then I learnt there was to be a judgment: then all that was evil in my life came to my mind, and seemed dreadful to me. I had no rest, day nor night.

Q. How was it with regard to your feelings, after this? A. These thoughts came into my mind—if I seek the Lord Jesus, I shall find him. It is true—it is true:—If I seek him I shall find him; and this truth gave me comfort.

Q. When you fall into sin or temptation, is your peace of mind disturbed? A. Yes, these cause disturbance in my mind, but lead me to the Lord Jesus.

Q. What reason have believers to trust that Christ will save them? A. The Bible teaches us, that Christ came into the world, that he suffered, was buried, & rose again, & that his death is the life of sinners.

Q. Did you change your own heart, or by what power was it done? A. No, not myself, because I can do nothing.

Q. By whom then was this done? A. By the Holy Spirit.

Q. Is the Holy Spirit necessary to carry on the work, & is the end of life? A. Yes.

Q. How are we to know that a man is a Christian—is every one a Christian who professes so to be? A. He that is a doer of the word.

Q. What opinion may we form of a man who makes profession, and lives in sin, drunkenness, idleness and thoughtlessness? A. I have no other thoughts than that it is inconsistent; they do not belong to the faith.

Q. What do you think of the Bible—the word of God? A. We must think seriously of it. I cannot live without the word of Christ.

Q. Have you any part of it in your memory? A. Yes, passages come to my mind every day. Among those which afford me comfort, and are frequent in my thoughts, is, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life,' &c. &c.

Q. Do you think you could be tempted to leave the means of grace? A. No, sir, nothing else can make me happy.

Q. Do you feel grateful to the people in England for sending the Gospel to you? Do you pray for them? A. Yes; that comes into my thoughts often.

Mr. Anderson (now at Cape Town) gives Adam Barly an excellent character; he has been many years a member of the Church at Grijntown, and his conversation and spirit during all that time have been most exemplary.

Mr. Philip adds:—You may rest assured that these conversations are reported as they took place; no attempt has been made to embellish them. The scepticism excited in some by the persons of the answer given by Griquas is groundless; but I shall soon have an opportunity of presenting that interesting character before the public, in a light which will not lessen surprise, but which will satisfy such as require satisfaction that the former picture was not overcharged.

By Letters from Mr. Philip, of later dates, viz. July 29th, and August 9th, we are informed that Mr. Campbell has returned in safety to Lattakoo, after an absence of two months employed in a journey of discovery, North East of that city; and that he is expected shortly on the borders of the Colony, in his return to Beaufort, and from thence to Cape Town.

Mr. Campbell, in a letter to Mr. Philip, dated Lattakoo, April 8th 1820, says, "They have been very industrious here in cultivating fields and gardens, without which they could not have existed. They have led out water from the Kroonen river, for three miles; which is a great work in so warm a climate. They have also built comfortable houses on the S. side of the town, behind which are their gardens.

Some favourable changes have taken place among the Khoekhoena, the inhabitants of Lattakoo, &c. Expeditions for the purpose of stocking cattle are abund-

ed; scarcely any are now put death, because they now know more of the value of human life. Pumpkins, melons, beans, &c. have been introduced, because among themselves they have something resembling them; but, though fond of potatoes, they cannot be prevailed upon to plant any, because they fear it would occasion some alteration in their old system, of which they are tenacious as the Hindoos themselves.

As yet they cannot comprehend reading and writing. Only about six persons attend the school, and these can only join two letters together. Could one only be taught to read, it would lead others to conceive of its meaning. I expect little improvement until some person, well instructed in the Lancasterian plan, shall come to teach them.

The want of their language is a great obstacle; as yet the missionaries are obliged to speak to them by interpreters, and it is a thousand to one if they have ability to place the truth before the natives in a proper manner. But I think Mr. Moffat will be able to acquire the language in a few months.

They think themselves safe from the attacks of the neighbouring tribes, in consequence of white men living among them.

In a public conversation with the king, I perceived that he took considerable merit to himself for having, at the request of the missionaries, relinquished the practice of cattle-stealing. He expressed his hope that, as he had taken our advice, we would take his, and not visit Mukkappa, king of the Wanketzen, against whom he seems to entertain a mortal antipathy. I advised Dr. Cowan and Donovan, said he, 'not to go; yet they went, and have never since been heard of.' He added, 'You are going to the Marootzees; you will pass near him; he will send for you but do not go.'

I design to set out on Monday next to visit a people who live about 250 miles higher up, towards the North-East—From every thing I hear, it seems to me likely to be an important missionary station. From thence come all the iron and copper used here. The King of Mashow, who lives on this side of them, was here when I arrived. I design to visit his place also. I am still more confirmed in my opinion that Lattakoo is only the commencement of peoples Africa.

The other night the Bushmen stole 19 cattle belonging to the mission, 11 of which belonged to the Interpreter; this will be a most serious loss to him. We have heard that another party of Bushmen robbed the Griquas about the same time, taking the advantage, probably, of the absence of many of them at Beaufort Fair. A good parcel of small black and white beads would enable the Interpreter to purchase some cattle instead of those he has lost. Beads are the only sort of money that passes here, and only black and white ones (about one-eighth of an inch in diameter) are valuable—except large dark blue ones. I have many necklaces, given by my friends at Kingsland, but they are not acceptable. If Messrs. —— were to send a large quantity of such as I have described to Beaufort Fair in 12 months, it would be a good speculation, &c. &c.

Mr. Philip says—"Mr. Campbell's friends need be under no apprehension for his safety. Travelling in the interior of South Africa is new, through the influence of our missionaries, nearly as safe as in England. If Africa be explored it must be by the progress of missions. The Mission to Lattakoo has already opened the way some hundreds of miles beyond that place; and that mission be strengthened, and another mission be established among the Marootzees, we shall have a field laid open to us from the Cape to De Lagon Bay."

## CONTINENTAL INTELLIGENCE.

Letters have been received from Colmar, bearing date the 20th of August, which give a pleasing account of the increase of vital Christianity in Switzerland, and the French Provinces bordering on the Rhine. Two missionaries from Basle have lately devoted themselves to the service of the lost sheep of the house of Israel, and proceeded, the one to Cracow, in Poland; and the other to Odessa, on the shores of the Black Sea. An interesting account is given of the mode in which a young German converted Jew labors for the spiritual welfare of his mother, a woman who seems to be, 'touching the righteousness which is by the law blameless,' in her letters to her.

Mr. Philip adds:—You may rest assured that these conversations are reported as they took place; no attempt has been made to embellish them. The scepticism excited in some by the persons of the answer given by Griquas is groundless; but I shall soon have an opportunity of presenting that interesting character before the public, in a light which will not lessen surprise, but which will satisfy such as require satisfaction that the former picture was not overcharged.

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We are sorry to learn by letters from Italy, of the 17th of August, that Mr. Joseph Tartaro, who had made a successful tour throughout the greater part of the Neapolitan and Pontifical States, distributing the word of God, has been arrested on this account by the Austrian Government at Milan. At some places, Mr. Tartaro had so far overcome the ill founded jealousies of the enemies of the Sacred volume, that pulpits had been heard to resound with panegyrics on the English and Russians for their zeal in this cause. The Austrian Government has repeatedly manifested more aversion to the dissemination of the Scriptures, than even the Papal itself; we believe that up to this moment only one Bible Society exists in any part of those immense Territories, namely, that at Presburg, in Hungary, which was established some years ago by Mr. Leo, of Paris.

## BRITISH & FOREIGN BIBLE SOCIETY.

### EXTRACTS OF CORRESPONDENCE.

From the Second Report of the Merchants' Auxiliary Bible Society.

It appears, that during the period of fifteen months, ending the 9th of May, 1820 vessels containing 17,421 seamen, have been visited by the Society's agent at Gravesend. Of this number of men, 15,039, are reported to be able to read.

Four hundred and twenty-five Bibles and 200 Testaments have been paid for at Gravesend, & 25 Bibles and 40 Testaments furnished by the Society's agent at that place, have been paid for, on application to the owner's in London, making the aggregate of copies of the Scriptures sold for the use of seamen engaged in the foreign trade, during the above mentioned period, amount to 690. But as the number of copies of the Holy Scriptures thus sold, even when added to those found on board belonging to the captain, mates, and individual seamen, would have been an extremely inadequate provision for the religious wants of 17,421 men—your agent in conformity with his instructions, has furnished, gratuitously, 787 Bibles and 2063 Testaments for their use; of which number, it is hoped, as above suggested, that some will yet be paid for, on application to the owners.

It forms a painful fact in the history of the mercantile marine of this Christian country, that of the number of ships visited since the formation of the Society in Feb. 1818, to May 1820, 729 vessels, containing 2803 seamen, would have proceeded to sea, many of them on long and perilous voyages, without a leaf of the Sacred Scriptures, but for the well timed bounty of this Society; and even where Bibles and Testaments have been found on board, they have been usually the property of individuals, and not likely to be submitted to the general perusal of the ship's company.

From the Reports of the Agent of the above Society at Gravesend.

No. 25—A poor black man bought a Bible and when paying for it, said, 'I have too much neglected this book; I shall attend to it for the time to come.'

No. 26—The captain told me he commanded the Swift when I supplied that vessel, and observed, 'The alteration which was effected in my crew, as it respects their manners, would astonish any one,—they became quite different beings.'

No. 284—We have got a Bible aft—the crew have none,' said the mate; much pains are used to mend the manners of our seamen,—it will be a work of time, but better late than never.' 'Ah!' said a young man who was sitting in the cabin, 'there is that in the Bible calculated to make a man happy in any condition. I am sure it is so, because I have found it so.'

No. 303—The pilot, a very steady kind of a man, came to me and said, 'Sir, do you recollect supplying a French brig at the time I was her pilot? You gave them a French Testament, which they read and read aloud, alternately, from Gravesend to the Downs, where I left her, and left them reading.'

No. 410—This is a fine new Scotch ship, in good order, with an excellent crew. Here I found twenty-eight Bibles amongst thirty-six men. I was well received by the chief officer & the captain's wife. She appeared very sensible and pious. She gave me a pleasing account of the Bible Society in Aberdeen, and of the excellent order of the last ship her husband commanded, the great good done amongst the crew by means of Bible instruction; to use her own words, she said, 'Some of the seamen went to sea lions, and came home lambs.'

No. 477—This ship had 180 convicts on board, and one box of Scriptures for their use. There were also thirty-three soldiers on board; several desired to purchase pocket Bibles of me, and made known their wishes to their officer, who very much applauded them. I sold eight Bibles and three Testaments among them and never have I witnessed before such an ardent desire after the scriptures as I saw in most of these soldiers who purchased.

No. 559—'I am glad to see you sir,' said the captain, an honest Scotchman. 'Have you any Bibles among the crew?' I asked. 'Yes,' he replied, 'we have as many Bibles as we can read, and no more; that is, one Bible for each man, and it would be a great shame to be without.' I observed, 'You appear to be good officers, captain.' 'Ah,' he replied, 'they are obedient and well disposed lads.'

No. 622—I supplied this fine brig with one Bible and two Testaments. The captain who is a Lieutenant in the navy, called at my office, and said: 'You must excuse me, sir, not receiving the books you left on board, upon the terms proposed in the stamp: I consider it my duty to pay for them, and at the highest price, in addition to them, and I will cheerfully pay for the whole; (which was £4 16s) and I give you not less, nor more, in consequence of certain circumstances which have arisen.'

Three new societies, Auxiliary to the London Continental Society, have been formed in the above named districts; that judicious measure which is the fundamental rule of the Society, namely, to have their meetings in the neighborhood, and not in towns distant from their stations, has been adopted by these new societies. The auxiliary societies are to be conducted in ships where they happen to be.

leges of both, and the result has been order & harmony. He gave me £2 and refused the change.

No. 693.—The Captain shewed me his Bible, and observed, "I am much in the habit of reading the Scriptures to the crew; I have suffered much lately at sea, having been dismasted and had all my boats washed away, a little to the westward of Cape Clear. I then had an opportunity of seeing who was who; and I found the most unprincipled man the most useless and greatest cowards in this awful gale, and the Bible men altogether the reverse, most useful and courageous."

No. 597.—The crew of this vessel, said the mate, "have purchased four Bibles among them, since you supplied us." "Ah!" said one who had bought one of them, "there is nothing like having a Bible to one's self."

No. 609.—Since I supplied this vessel, the crew have added so many Bibles and Testaments to the supply, as to allow every man and boy in the vessel a Bible or Testament.

No. 250—I was induced to ask the captain what progress the Portuguese had made in reading the Scriptures, since I visited him before—the captain answered, "He has left me to return to his own country; and before he left me he could read tolerably well, and earnestly begged of me to let him take the Bible with him; I let him have it."

No. 150.—Not seeing any one upon the deck, on my way to the shore, I hailed her; the mate soon made his appearance without his hat. "I believe I have visited you before," said I; "Yes you have sir," he replied. "I hope the good books I left for the use of the crew, now a good while ago, are well read." He answered, "All hands at this very moment, (being Sunday,) are attending to them in the cabin, where I was when you hailed the vessel."

No. 690.—The mate, a plain honest kind of a man, received me joyfully, and said the supply was very acceptable; spoke in high terms of the institution, at the same time the poor fellow put a half a crown into my hand saying, "That is towards the good work." I considered this as an earnest of what he would have done, had he been in better circumstances.

*From the Missionary Herald for Jan.*

#### MISSION AMONG THE CHEROKEES.

*Extracts from the Journal kept at Brainerd.*

July 20, 1820. Messrs. Thomas Stewart and David Humphries called on us, being on their return from a circuitous missionary tour, under the direction of the Domestic and Foreign Missionary Society of the Synod of South Carolina and Georgia. The object of their mission was, to find a suitable place to commence an establishment in some of the tribes east of the Mississippi, on the plan of the mission here. They first visited the Creek nation,—found many individuals disposed to receive such a mission; but in the national council it was rejected. From the Creeks they passed through the Choctaw nation, visited Elliot, and went forward to the Chickasaws. Here they found a very favorable reception, fixed on a site for their missionary establishment, and expect it will be commenced next autumn or winter.

24. Our visiting brethren, having spent the Sabbath with us, and preached to our little congregation, left us this morning, with the expectation of returning with a number of assistants, after a few months, on their way to the proposed place of their establishment. This however, depends on the decision of the Synod.

25. Brother Milo Hoyt, finding that he could not purchase provisions at Chattooga for the support of the family, and that the school continued small, returned for instructions. Considering the great expense of purchasing and transporting provisions from this place to Chattooga at this time, the need of brother Milo's labor here, and that we had reason to expect a permanent teacher for that school soon; therefore, concluded, that he go to Chattooga, and inform the people, that there will be a vacation in that school, till they finish the house at the new place.

The father of the boy called —— made us a short visit. He appears very thoughtful on religious subjects,—warmly attached to Christians, and anxious for further instruction. He expressed a strong desire to live near us, but said the support of his family required, that he should live and labor where he now is.

27. The Rev. Mr. Simmons, of the Methodist connexion, and a Mr. Carr, formerly one of Mr. Blackburn's teachers, called on us, visited the schools, expressed their approbation, and left each a donation. Agreeably to instructions from the Treasurer, a child has been named Samuel Newell, provided for by the Juvenile Mite So. & the Female Mite So. of Augusta, Me.

[Many of our readers are familiar with the interesting story of the little female captive, first mentioned by the Rev. Mr. Cornelius in the account of his tour through the wilderness, more than three years ago. This little child was ransomed by Mrs. Carter of Natchez, now Mrs. Williams of Brimfield, Mass. and was placed in the mission family at Brainerd, where she was adopted and baptized. The name of Lydia Carter was given her in honor of her liberal benefactress. A brother of this child, younger than herself, was subsequently discovered to be a prisoner in the Cherokee nation; and was delivered from a man who claimed him, by the interference of the agent of Government, and by the humane and disinterested exertions of Mr. John Ross. This child was also adopted into the mission family, baptized, and named John Osage Ross. We have strong hopes, that these children, now removed from the Brainerd mission family, as stated below, will be restored to the nurture of that mission; or, if this cannot be done, that they will be placed in the family of the Arkansas mission, or that of the Osage mission at Union.]

Aug. 22. Rec'd a letter from Col. Meigs, requesting the Osage captives. He writes:

"Gov. Miller of the Territory of Arkansas, having been authorized by Government, to adjust a difference between the Arkansaw Cherokees and the Osage nation, to prevent a destructive war apparently on the very point of commencing, met the chiefs of both these tribes in a conference; and, having heard the parties, brought them to promise to suspend the stroke of the war-hatchet, on the following terms: viz. The Arkansaw Cherokees to collect and return to the Osages all the prisoners, who were taken in a late war between the parties?—And the Osages, on their part, to give up certain men of their nation, who had murdered three Cherokees since a peace had been made. These stipulations were solemnly made in the

presence of Gov. Miller, acting arbiter in behalf of the Government, who feel it to be their duty to compel the parties to act with mutual good faith. The Governor therefore, in his capacity as Governor, and ex officio Superintendent of all Indian affairs in that section of our country, demands the delivery of the prisoners on one side, and of the murderers on the other.

"In Governor Miller's letter to me, requiring these young prisoners, he has promised, that his influence shall be used to have the Osage children under your charge returned again to your care.

"I am sensible it must be painful to you to part with them; but it seems the only measure to be adopted to prevent the shedding of much blood.

"Mr. John Rogers, a kind and humane man, will take the best possible care of them. I request that the children may be comfortably furnished with every thing necessary and proper for their journey, and I will pay your bills for the same."

"I have stated to the Secretary of War all the expenses that have been incurred hitherto on account of these children, and that all that expense, or other expenses that may be properly incurred on their account, ought to be deducted from the amount of the Arkansaw Cherokees."

"I request you to deliver the two little prisoners to Mr. Rogers. I am confident that he will be governed by your advice, and will, in every respect, act towards them kindly and tenderly."

This message was inexpressibly distressing to all the mission family; especially to those, who had adopted these children as their own. We had some days since been informed, that the children were demanded, and had reason to expect they must be given up; but still were not without hope, that by some means they might yet be retained, till they should be prepared to carry the knowledge of the Savior to their people. All hope is now taken away. They must be given up: not to the arms of death, but to a call from the wilderness to be taken back probably to a savage life. We can only commend them to the care of that gracious Redeemer, to whom they have been devoted in baptism, and who is still able to preserve and bring them, where they can receive that instruction, which we would gladly have given, and by means of which they may still be prepared for usefulness in life, peace in death, and happiness beyond the grave.

John Osage Ross, being younger, and not having been so long with us, was not much affected. But Lydia Carter had become strongly attached to us all, especially to brother and sister Chamberlain, whom she called father and mother. She knew no other parents; consequently the thought of a separation was peculiarly trying to her, as well as to us.

When she heard that Mr. Rogers had come for her, (which was early in the morning,) she, in company with another little girl, escaped to the woods. All the persons about the house, including the children of the school, went in pursuit of them, but without success. A little after noon one of our neighbors came and informed us, that he had seen them about three miles from this place, on their way to the little girl's father. Milo Hoyt was immediately sent to fetch Lydia. When he came to the house of the little girl's father, he learned that Lydia had been there, but fearing some one would know where she was, and come for her, she could not rest contented until she went two miles further, making in all nine miles, which she travelled through the woods to avoid being taken. When she first saw Milo, she appeared some what frightened, and began to cry: but he soon consoled her, by telling her some pleasing things about the man, who had come for her, and what she would see on the way. On returning, she appeared cheerful; and learning that we thought it best for her to go, she said she was willing. This relieved our feelings very much; as we could never before make her consent to go away on any terms; and we now feared she would have been forced from us. She remained very cheerful, & sung in our family worship with her usual animation.

23. The morning was spent in preparing our dear children for their departure. Lydia having a trunk and some other articles, which had been presented to her at different times, which she could not take with her, desired her mother to keep them for her little sister Catharine,\* if she should not return;—adding, "Here is a little handkerchief too small for me; I wish you to give this to Catharine, whether I come back or not." She remained composed till just before they started; and then appeared in deep thought. She looked around on those she loved, for the last time, and then dropped her head, and the tears flowed profusely. She walked out to the horse without being bidden; and, notwithstanding her evident grief, she was not heard to sob aloud except when taking leave of her little sister Catharine. Her whole appearance, through this trying scene, was like that of a person of mature age in like circumstances. It is the Lord, let him do what seemeth him good.

Little John,—having been told from the beginning, that if he would go willingly without crying, he should have the little horse on which he was to ride, and the saddle and bridle for his own,—went off smiling, and was apparently much pleased with his newly acquired property. We have strong hopes, that these dear children will be taken into the mission family at Union. \* Mr. Chamberlain's infant daughter.

The Foreign Mission School, at Cornwall, now consists of 27 scholars; fourteen of whom are professors of religion, and of the remaining scholars it is believed that several have recently been brought into the kingdom of Christ. Two other youths are expected soon to join the school, one from the Sandwich Islands, the other from New Zealand. They have been residing in this country for several months.—*Con. Mirror.*

#### BOSTON RECORDER.

SATURDAY, JANUARY 27, 1821.

##### A DILEMMA.

Shall the American Education Society flourish, or shall it die?

The following extract of a letter from one of the Directors of the American Education Society, to the Editor, contains a statement of facts

which ought to bring into action all the energies of the Christian public. A more important Society than this, whose treasury is now more than exhausted, has never been formed in the United States, whether we regard its bearing on the character of the Clergy themselves—or the prosperity of the American churches already existing, or to arise hereafter—on the heathen in our own country, or of Asia and Africa;—it cannot yield in point of utility to any other charitable institution of any name. It is not the rival, but the nursery of every missionary society in the country, and its decline must very deeply involve the interests of every society, whose immediate object is the support of missionaries. Shall its operations cease? Shall the youth who have been drawn from their various occupations by its proffered patronage, be told to return to their farms and their merchandise—their aid is not wanted for the enlargement of the church—the heathen may go down to destruction by millions every year, but American Christians cannot afford to raise up and send forth preachers of righteousness!

Rev. Mr. Nurse, has prosecuted his labors in the ministry, and the school without interruption. In his school 40 persons have been already qualified and employed to take charge of schools, and aiding in prayer meetings, are pressing for the benefit of souls.

Rev. Josiah Peet, at Norridgewock and vicinity, labored one month—preached 44 times—at

several church meetings—received into churches 15 persons—administered baptism to 6—visited the sick and upwards of 80 families. His labors have been received with apparent interest and gratitude, and their continuance earnestly pressed. The church at Carrattunk, has increased the past year from 6 to 28.

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Rev. Elijah Kellogg, spent two months as a missionary at Lubec, beside visiting and preaching gratuitously at Dennysville, Robbinstown & Perry. A meeting house has been erected at Lubec, through the exertions of Mr. K. which was dedicated in August last, and a church of 31 members has been formed. The importance of this missionary station, and the value of Mr. K.'s labor may be estimated from the following extracts from the report.—The movers of the subscription to the maintenance of public worship in the newly erected church observe:

"Lubec contains by actual enumeration, more than 1300 souls. Of this number nearly half are children and persons under age. Though a house of worship has been erected, there is no prospect of a settled ministry unless public spirited individuals will step forward and make a common effort, suited to the emergency of the case and to the greatness of the occasion. While the Christian world is in motion to spread the gospel; while pious institutions are abounding throughout our country; while the great events which are taking place in our District should give a new spring to public feelings; while at home a state of peace, general health, industry, enterprise and frugality of our inhabitants excite to exertion, while owing to a transient commerce in these waters, common to the two countries, we behold our wharves crowded with seamen and strangers, and fleets of vessels at anchor that astonish all who visit us; while thousands of miserable emigrants from Europe make their first landing on these shores, and take up a transient residence among us; while so many unfortunate citizens of our own country are flocking to these confines of our national jurisdiction to find an asylum, or in pursuit of business; while our own population, by the natural increase of the inhabitants, is so rapidly augmenting; can we remain content that no permanent provision should be made for public instruction? Can we rest satisfied while we are able to point to no place where the worship of God is maintained, where the duty and destiny of immortal beings are announced? It is time to act—to manifest our dispositions in regard to this weighty matter—to see what can be done."

"At the meeting of the Directors of the American Education Society, on the 10th inst. our treasurer reported that the whole amount of monies in his hands, for current use, was \$1,446. "The Board felt it to be indispensable either that they should dismiss from their list a part of the beneficiaries, or reduce the sums allowed to each, at least 25 per cent below what has been customary. They chose the latter part of this painful alternative; and yet the appropriations at this meeting were \$2408; almost a thousand dollars more than the sum at their disposal in the treasury. Many of the beneficiaries being remote, it was presumed that they would not send for the small sums granted them under several weeks; & in the mean time, it was confidently believed the Christian community, being made acquainted with the state of the case, would afford seasonable relief, as was done very promptly, in a similar case two years ago.

"Since the anniversary of the Society in Oct. 48 new beneficiaries have been received;—27 of these at the last meeting of the Directors; a greater number than at any previous quarterly meeting since the society was established. The whole number that have been aided are, 304. About 200 now on the list as objects of continued charity.

"These facts speak intelligibly. Several thousands of ministers and missionaries, are at this moment, imperiously called for in the United States and cannot be found. If these 200 precious young men, who are struggling forward to the work, must be turned back, the prospect is dark indeed! Oh my heart aches at such a thought. But this result is unavoidable, unless our means are instantly increased;—it is as certain as arithmetic can make it, we cannot go on another three months."

*Proceedings of the Society for the Propagation of the Gospel among the Indians and others in North-America.*

From a Report, read and accepted, Nov. 9, 1820.

##### Missions in Maine.

The Rev. Dr. Porter, spent 3 months at Fryburg and the vicinity—preached 13 sabbaths, 7 lectures, made more than 100 family visits, attended 9 funerals, administered the Lord's supper and baptism several times, visited 13 Sabbath schools, and imparted instruction and consolation to the sick and dying. Increased attention to Religion was visible, and during the prevalence of an epidemic at Fryburg, it was found that false principles of religion did not stand the test of the hour of trial.

Rev. Mr. Douglass spent two months at Alfred and Shapleigh. In Alfred, he baptized 23 persons, and received 10 into the church. In Shapleigh, he divided his labors between the two parishes—preached regularly on the Lord's day, and at other times—administered the ordinances—visited schools and families extensively. Gospel privileges are evidently growing in the estimation of these societies.

Rev. Mr. Calef, has labored two months in Parsonsfield, and neighboring towns. At P. it is in contemplation to raise a ministerial fund, the interest of which shall be appropriated to the support of the gospel.

Rev. Mr. Adams, has performed a mission of 3 months at Vassalboro' and Winslow. Here a religious society has been formed, with a view to raise money for the support of the ministry, and the exertions of the Missionary have produced a favorable effect on the public mind toward religious ordinances. Mr. A. bears a decided testimony in favor of local missions, but adds, that itinerant missions ought not to be abandoned.

Rev. John Sawyer preached 19 Sabbaths, at Brownsville and vicinity, beside delivering frequent lectures, and performing other religious duties. In B. he organized a church of 12 members. In Williamsburg, he opened a school, and instructed 40 scholars. Prospects encouraging through this section of the missionary field.

Rev. F.

Parker, preached 26 sermons in Dresden and vicinity in two months—administered baptism and the Lord's supper, visited 58 families, 6 schools and 18 sick persons, beside performing other ministerial services.

Rev. J.

Fisher in one month preached 34 sermons—visited 105 families—attended 3 church meetings, and labored assiduously in other ways for the benefit of souls.

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## REVIVAL OF RELIGION.

Extract of a letter from a gentleman in Bridgeport, Conn. to the Editor of the Recorder, dated Jan. 14, 1821.

"For several months past there has been a revival in this place; and more than twenty young persons have become the hopeful subjects of Divine grace, and nearly the same number whose attention has been called up to their soul's concerns, it is hoped in God's due time, will be brought to submit to the Saviour. However silently the work has progressed, it is evidently the work of the Spirit of God, and to him be the glory."

## FOREIGN MISSION SOCIETY.

The Rev. Mr. STORRS is expected to preach at the Old South Church, on Wednesday Evening next, before the Foreign Mission Society of Boston and vicinity. Services to commence at half past 6 o'clock.

The Annual Meeting of the Society will be held at the Hall of the Massachusetts Bank, on the same day, at 11 o'clock, A.M.

The usual Evening Lecture will be omitted.

## SABBATH SCHOOLS.

We have been highly pleased on reading some remarks of the Editor of the Baltimore Morning Chronicle, on the utility of Sabbath Schools, and our limits would admit we would re-publish them. We however cannot forego the pleasure of making the following extract:

"According to the third Annual Report of the Union Board of Delegates from the Male Sabbath School Societies, in Baltimore, and by the severest mode of calculation, the scholars who thus by the humanity of christian teachers, receive education on the Sabbath day, amount to one thousand and one hundred and sixteen. These children are thus, as it were, rescued from the haunts of vice, from the sites of depravity, and receive the rudiments of Gospel salvation. Now, let us consider for a moment, what would have been the fate of these children, had they not been thus snatched from the gripes of parental depravity; our jails, our penitentiaries, could they speak, would answer the question. The whole sum received for this extended plan of benevolence, does not exceed on thousand four hundred and forty-three dollars; in addition to which, we have further to add, that as appears by the late report—3936 spelling books, 2000 reading books, 4000 of Watt's divine songs—1400 alphabet lessons—500 small reading lessons—100 sets of introduction to reading—19 sheets of each set—70,000 tickets of reward, and 60,000 cards of probation have been printed. Now, we ask, with entire confidence, could such a sum have been more beneficially expended. Had this sum been distributed, as is too often the case in gratuitous charity, it would in all probability have been expended in dram shops: it would have confirmed all these young immortals in their habits of vice and depravity. But mark already the process of this salutary reformation. Several of those children who were thus plucked as brands from the burning, have become themselves already the instructors of others—they are now liberally imparting on the Sabbath day, that knowledge which they themselves once wanted; they have forsaken the character of pupils, and have now become preceptors. What shall be said to all these evident and multiplied testimonials of divine grace. What can we say, but that the hand of the Almighty is distinctly displayed."

"We will state one strong and affecting fact to prove what has already been accomplished by the agency of Sabbath Schools. Several parents of the children who have been thus instructed, and who have been personal spectators of the decency, the solemnity, and the order that pervade the whole assembly, have been moved to tears, and are now themselves inquiring out the way of salvation: such blessings have already accompanied these works of christian love."

*Meeting of the N. Y. Society for the prevention of Pauperism, Jan. 17.*

The Secretary, Mr. Griscom, read the Report of the Board for the last year, enumerating the causes of pauperism, that had existed, the principal of which was intemperance, and stating that the enormous sum of \$1,000,000 had been expended in that city for spirituous liquors, during the year 1820.

The annual report stated the number of paupers in the city of New-York, at the present moment, to be 13,000—and the annual expenditure to sustain them at least \$250,000. The number of children who attend our common schools are estimated at 5000, and those who attend the Sunday Schools at 6600.—The number of children who are growing up in ignorance were calculated to be 8000, and the number of families who attend to no regular religious worship from 6000 to 7000.

N. Y. Pa.

The Lord Chancellor of England is a very active member of the British Bible Society.

It is said that \$1,575,000, were raised in England in 1819 for the Bible Societies, Missionary Societies, and Society for propagating Christian Knowledge.

The present intercourse between christian and uncivilized countries are a contrast to what they were in "olden time." Then they offered ardent spirits, now they present pious books.

At Belfast, Ireland, several thousand persons have subscribed an agreement to abstain from the use of whiskey, to improve their own health, & diminish the revenue—which is said to amount to more than \$2,000,000 from the article.

Stone houses are erected at Sierra Leone, as weather-proof, and therefore more healthy in the damp atmosphere frequently experienced there, in consequence of the numerous rains.

A bill is before the Legislature of Pennsylvania, appropriating \$10,000 annually towards supporting the institution in that state for the education of the Deaf and Dumb. A list of the Deaf and Dumb in that State are to be taken with the next census.—They are estimated at 400. Mr. Seixas first established the institution now proposed to be encouraged—\$4000 have been subscribed by individuals.

A gentleman has presented to the Mechanic Association of Salem, a set of Bees' Cyclopedia, of the value of \$332.

A young gentleman belonging to Middletown, Conn., and now a merchant at New-Orleans, having drawn twenty thousand dollars in a southern lottery, sent his widowed mother half of it for her use. This is an act of filial affection worthy of imitation: and will enable her to glide smoothly down the journey of life.—The name of this worthy man ought to be known.—B. G.

The Legislature of Maryland has rejected a bill allowing the importation of slaves by land—and prohibiting their manumission.

It is computed that the number of children exposed by their mothers in the streets of China, to perish, amount to 20,000 annually. In the city of Pekin, it is part of the duty of the police officers, in their daily morning rounds to pick up the infants that have been exposed during the preceding night. Many of the children are living, but by far the greater proportion, deceased. The dead are buried without the walls. The living are placed in Foundling Hospitals, & brought up by the government.

N. Y. D. Ade.

It is mentioned in a recent Montreal paper, as an evidence of hard times, that the bodies of two deceased children had been sold by their mothers, for anatomical purposes, at the price of 4 dollars each.

During the last year, there arrived at New-York, from various parts of Europe more than 13,000 passengers.

## ECONOMY.

Mr. WILSON.—Some good may be done by inserting in your paper the following communication. After using Rye as a substitute for imported Coffee, I can freely recommend it, when prepared in the following manner, as more conducive to health, and equally as agreeable to the taste, as coffee that is imported. Take good rye, wash it clean, turn boiling water to it, let it stand two hours, and then drain the water from it and dry it. After it has been dried, burn it gradually, as do coffee. If those who drink coffee, would adopt this mode of economy, and devote the difference in expense to some charitable purpose, much good might be done without suffering any self-denial.—*Communicated.*

*DIMINUTION.—On the 10th inst. the new Congregational Meeting House in Marlborough, Vt. was dedicated to the worship of Almighty God. Introductory Prayer and reading the Scriptures, by the Rev. Jonathan McGee, of Brattleborough, East Society; Dedication Prayer, by the Rev. Elijah Brainard, of Randolph; Sermon by the Rev. Ephraim H. Newton, from Psalm xciii. 5. "Holiness becometh thine house, O Lord, forever." Concluding Prayer, by Rev. Jedediah L. Stark, of Brattleborough, West Society.*

*MILITARY ACADEMY.*

From Official Documents elicited by a call from the House of Representatives, it appears, that the number of the Cadets who have been educated at the Military Academy, from its first establishment, is 261; of whom there are now in the army no fewer than 161—leaving one hundred and forty-four deaths and resignations. The total number of the Cadets now at the Academy is 223. The aggregate value of Estates in Maine, according to returns made to the Legislature, is \$21,187,998 04, and number of Polls, 59,606.

*FIRE.—On Saturday evening, about 7 o'clock, a fire broke out in a wooden building, in Theatre Alley, near to the large pile of brick buildings, occupied as the Theatre, and the residence of Mr. Powell, one of the Managers. The materials lodged in the building were of a very combustible nature, consisting of all the old scenes of the Theatre, and some splendid new ones, in preparation for exhibition—and for a short time threatened destruction to the Theatre, and many of the neighboring buildings. The flames, however, after destroying the building in which they commenced, were happily extinguished, before they had materially injured the houses exposed to the devouring element.*

*The alarm of fire on Wednesday, originated at No. 66, Long-wharf. A young man had just swept up the hearth; some fire it is supposed, adhered to the broom, and led to the accident. The damage was very trifling; but the cause should be remembered as a caution.*

*We learn that the Selectmen have placed in each of the Public School Houses twenty Fire Buckets for the use of the town.*

*In this town, on Wednesday night, the thermometers in different exposed situations, ranged between 9 and 10 o'clock, from 7 to 14 below 0. And on Thursday, at sunrise, from 11 to 17.*

*Two men, we learn, were unfortunately drowned on Wednesday, while employed on the ice.*

*Some poor inconsiderate lads attempting to make their escape from the ship of war, Hornet, at N. York, on Saturday night, upon the ice, slipped into the water, and two of them were drowned. Others made their escape with dry jackets, and others with wet ones, returned coolly to their duty.*

*Cheating the hangman.—The New Bedford paper mentions that one Jaffey, who had been committed to the cell of the alm house for robbery, was found hung by a handkerchief to the hinge of the door, quite lifeless.*

*In Virginia, Mr. John Correll, a mulatto, has been killed by Jesse Correll, a free colored man, and \$300 are offered for apprehending the latter. The circumstance which led to the crime was the attempt of S. to suppress a riot in a house occupied by free colored people.*

*There is in Scituate, R. I. a woman of 103 years of age, who wonderfully retains her faculties and powers of mind, and moves about with apparent ease and activity.*

*The N. Y. Eve. Post of Jan. 10, contains an account of another case of Lock-Jaw being successfully treated with Scull-cap.*

*Murder.—The Goshen Patriot of January 15, contains the particulars of a murder perpetrated in Sussex County, New Jersey, on the 1st instant, which are almost too horrible to publish at length. Wilhelmus Vanaukin, of Wantage, Sussex Co'y, N. Jersey, after having repeatedly threatened for some years back to kill his wife, put his threat into execution on New-year's night. His wife had gone to bed and left her husband reading at the fire. When he found she was asleep, (as he himself relates the story) he made an attempt to kill her with a knife, but she awoke, seized him, and endeavored to make her escape. Vanaukin then made use of a large stick of wood and accomplished his purpose. He then went to several of his neighbors, told them what he had done, and requested them to go home with him and lay her out. He accompanied them to his house, where his wife was found dead, almost naked, and full of dreadful wounds. At the time of the murder, three small children were asleep in the house—and after the neighbors came, one of them crept upon its lifeless mother. Vanaukin was taken into custody and committed to prison. It is said he was deranged.*

*EARTHQUAKE.*

*Humboldt, in the 4th vol. of his Travels, gives an account of the Earthquake at Caracas on the 25th of March, 1812. The first shock was felt at seven minutes after 4, P. M. It caused the bells of the churches to toll, and the earth to heave up like a boiling liquid; it lasted 5 or 6 seconds. When the danger was thought to be passed, a tremulous motion of the earth followed, and the town of Caracas was entirely overthrown. Between nine and ten thousand of the inhabitants were buried under the ruins of the houses and churches. The Earthquake happened on a Holy Thursday, when the churches were filled. Between 3 and 5000 persons, bursting out were killed by the fall of their roofs. A regiment of troops, with the exception of a few men were buried under the ruins of a large building, occupied as a barracks. Nine-tenths of the town of Caracas was destroyed. The night succeeding the Earthquake, was perfectly calm and serene, and the aspect of the sky formed a perfect contrast to that of the earth, covered with the dead, and heaped with ruins.*

*Mother's were seen bearing in their arms their children, whom they hoped to recall to life. Desolate families wandered through the city, seeking a brother, a husband, a friend, of whose fate they were ignorant, and whom they believed to be lost in the crowd. The people pressed along the streets, which could no more be recognized by long lines of ruins.*

*The Earthquake extended to the provinces of Venezuela, Verinas and Maracaybo, along the coast, and still more to the inland mountains. Many places were entirely destroyed. The number of dead exceeded 4 or 5000 at La Guayra, and at San Felipe. It was felt 160 leagues from Caracas, 15 or 18 hours after the great catastrophe, the ground remained tranquil. After the 27th, there were 15 oscillations of the earth in one day. On the 5th of April there was almost as violent an earthquake, as that which overthrew the capital. During several hours the ground was in a state of perpetual undulation. Large masses of earth fell in the mountains; and enormous rocks were detached from the hills of Caracas.*

## FOREIGN NEWS.

*GERMANY. FRANKFORT, Nov. 1, 1820.*

*The Grand Congress at Treppau, continues to attract attention. The three great Monarchs are there, and a host of Ambassadors and Agents from most of the Powers of Europe. The Sovereigns have held two meetings on the concerns of Europe, but the result, of course, is known only to themselves, and Cabinets.*

*ENGLAND. LONDON, Nov. 19, 1820.*

*It is well known that immediately after the abandonment of the bill of Pains and Penalties, her Majesty demanded of Ministers for residence to reply to the demand, Lord Liverpool has announced, "That he had received the King's command to inform the Queen, that it is not possible for his Majesty, under all the circumstances, to assign any of the royal palaces for the Queen's residence. Lord Liverpool has been further commanded to inform the Queen, that until Parliament shall meet for the despatch of business, the allowance which has hitherto been enjoyed by the Queen will be continued to her; and that it will then be for Parliament to determine the amount of the future provision to be granted to her Majesty." In an annexed paper, Lord Liverpool adds,*

*"That he thinks it material to observe, that this answer must not be understood*

*as withdrawing the facilities which had been previously offered for procuring a residence in London for the Queen."*

*After consulting with her Council, her Majes-*

*ty renewed the demand, in very strong terms,*

*and sent it immediately to the Earl of Liver-*

*pool, by the Hon. Mr. KEPPEL CRAVEN.*

*The opposition papers indulge their fears*

*hope, that a change of Ministers is inevitable.*

*The Austrian forces in Italy have gone into winter cantonments.—Of course, Naples is safe until the spring. It is, however, added, they*

*have orders to be in constant readiness to march;*

*and the cabinet of Vienna do not conceal their*

*intention of attempting by force to restore the*

*old order of things in Naples.*

*The Spanish Cortes are about to close their*

*important session. They have appointed an Extra-*

*ordinary Junta, composed of four Europeans and*

*three Americans, to sit during their recess,—to*

*watch over the execution of the laws, to report*

*thereon to the Cortes, on their re-assembling;*

*and to convoke the Cortes should any extraordi-*

*nary event render it necessary.*

## HAYTI.

*President Boyer returned to Port-au-Prince from Cape Henry, about the 18th of Dec. with 16,000 troops—and was received with illuminations and rejoicing.*

*The Revolution in favor of liberty in that part of Hayti lately under the control of Christophe, is said to be producing the most happy effects.*

*Letters thence speak of the Freedom which is enjoyed, and the republican justice which is practiced. President Boyer, we understand, has already restored certain property unjustly held by the King—and encouragement is given*

*that more extensive restorations may take place.*

*Perhaps it is not unreasonable to hope that the American claims, once urged by our govern- ment on CHRISTOPHER, may now be renewed with success.*

*In the present good understanding, one of the ports of Hayti might be compromised as the station, whence to cruise, of a frigate employed to intercept the slave vessels, if Americans, going from Africa to Cuba.*

## Further from Cape Hayti.

*Two vessels have arrived at the Vineyard, from Cape Hayti. The Captain of one of them informs, that 5000 blacks had entered into a plot to make an indiscriminate massacre of the whites and masters on Christmas day; but the bloody purpose was happily discovered, in time to prevent it: and the blacks had been dispersed.*

*On the first alarm the whites fled on ship board; but when the last vessel left, they had returned, and tranquility was restored.*

## CONGRESS OF THE U. S.

*Monday, Jan. 15.*

*New Tariff Bill.—On motion of Mr. BALDWIN, the bill to regulate the Duties on Imports, &c. was referred to a Committee of the whole on the State of the Union—65 to 61. [This committee gives it priority.] A motion to print 3000 extra copies of the bill was negatived, 78 to 61.*

*Duties on Auction Sales.—On motion of Mr. BALDWIN, the bill laying a duty of 10 per cent. on all sales of merchandise at auction, was referred to the same committee.*

*Slave Trade.—THE PRESIDENT communicated certain additional documents on the subject of the Slave Trade;—being letters between Mr. Ross and Lord CASTLEREAGH, and proceedings of the British Parliament on the subject. [See *Extra-Sessional Correspondence*.] Between the two governments there has existed the most cordial co-operation to put an effectual stop to the nefarious slave trade.] Referred as usual.*

*Missouri.—On motion of Mr. EUSTIS, his resolution for the conditional admission of Missouri, was referred to a committee of the whole on the State of the Union. A resolve from the Senate on the same subject, was referred to the same committee.*

*Reduction of the Army.—The House, in Committee, resumed the discussion of the*

## POET'S CORNER.

From the Religious Intelligencer.

"Who art thou, that fearest a man who shall die,  
& the son of man who shall be made as grass?"  
Isaiah.

Oh let thy thoughts expatiate free as air,  
Above Man's tyranny; by his cold frown  
Uncheck'd, and by his bitterness of soul  
Unting'd. For art thou not the work of God,  
Breath of his Spirit?—sent a while to bear  
Earth's changes, and to rise above them all?  
—And will thou shrink if an intruding thorn  
Should pierce thy foot? if an opposing cloud  
Curst thyne eye? or if the little rills  
Fed by the dew drops of uncertain good,  
Should fall and vanish?

Think—how soon shall pass  
These light afflictions!

Think—how soon thyself,  
Thy shadowy self, beneath the clouds shall rest.  
How soon forgotten in its daily walks,  
That form shall be! Another hand shall tend  
Thy chosen flowerets, and a race unknown  
Enjoy thy labors. They shall reap the fruit  
Of all thy daily toil,—thy nightly care,  
And thank thee not. Another at thy board  
Shall fill thy place, and in thy side-chair  
A stranger sit, while thou no more shall be  
Nam'd or remembered.

Oh! consider this!

See all men falling as the Autumn leaves,  
And dread no more thy brother of the clay,  
But fear thy God. Go ask of him to arm  
Thy stricken heart against the giant foes  
Who mock at Israel;—let thy step be firm,  
And thy demeanor like some angel guest,  
Patient of earth, yet for high Heaven prepared.

## MISCELLANY.

EDUCATION  
OF YOUNG MEN FOR THE MINISTRY.

We cannot make a more forcible appeal to the public in favor of Education Societies than by giving to our readers large extracts from the Sermon delivered by Rev. Professor PORTER before the American Education Society, at its last annual meeting, Oct. 4, 1820. The discourse is founded on Mark xvi. 15. *And he said unto them, go ye into all the world, and preach the gospel to every creature.*

After a short and happy introduction the preacher proceeds to inquire:

Why the *Gospel* should be published, as the appropriate instrument of accomplishing this work?—Why it should be published, to every creature?—And by what means is it to be published?

First, Why is the *Gospel* to be published?

The short reason is, that it reveals the only remedy for the maladies of a ruined world. Is it necessary that man should know the character and laws of his Creator, before he can love and serve him in a proper manner? Where and how is he to gain this all important knowledge? From the exercise of unassisted reason? The heavens indeed "declare the glory of God, and the firmament his handy work;" but in vain do these rolling orbs shine around him whose moral vision is extinguished by sin. The "light shineth in darkness, and the darkness comprehendeth it not."

Shall he go to the temples of paganism, and ask, *what is God?* A block, a reptile, or perhaps the image of some fabled sage or hero, once a monster of depravity, is presented to him as an object of divine honor and adoration; while the deity, the priest, and the worshipper:—the altar and the incense, are distinguished by the same character of impurity and pollution. But let him come to the *Gospel* for instruction, and here he learns that, "*God is a spirit;*" a holy, unchanging, eternal Spirit; "and they that worship him must worship him, in spirit and in truth."

Does fallen man need to be taught the obligations of duty, which bind him to his Maker, and his fellow men? Whence shall he derive this instruction? The code of Zoroaster, indeed, taught the Persians many valuable precepts, borrowed from the sacred books of Moses, and mingled with his own absurd inventions. But the Persians were notwithstanding, and still are, a selfish, base, and faithless people. The Eleusinian mysteries, and the Sibylline oracles, adapted as they were, by the show of religious rites, to impose upon popular credulity, tended in no measure to purity of morals, but altogether to impiety and profligacy. And what did the ethics of Aristotle and Epictetus accomplish, in countries distinguished above all others, by genius and refinement in arts? They did nothing worthy to be named, in stemming the current of malevolent passions, and the general corruption of manners. Facts illustrating the same principle meet the eye, wherever it turns on the Pagan world. The modern Asiatics, as you know, are addicted to inhumanity, perfidy, and abandoned licentiousness. Their religious ceremonies are horribly obscene and bloody; such as "it were pollution to describe," in a Christian assembly.

The best systems of morals framed by men are vitally defective, in their influence on human conduct. They aim only at restraint and mitigation of evil propensities, and that by motives adapted to cherish the evil principles from which they spring.

But the *Gospel* aims to exterminate these principles. It aims to renovate and sanctify; to produce good morals, by producing good men, and making every action stand in immediate relation to a perfect law, and an eternal retribution.

Still more, when we take into view the immortal destination of fallen man, and ask, does he need a Saviour?—the infinite importance of the *Gospel* appears as the adequate, and the only remedy adapted to his case. Where else can he find the revelation of such a Saviour as he needs? Ancient sages and oracles are silent here. The schools of philosophy never struck out one ray of light, to twinkle on the darkness that lies beyond the grave. But in the blood of Christ forgiveness and salvation are proclaimed to guilty men. His cross, while it exhibits the divine perfections in a blaze of glory, is the radiance point from which hope beams on a dying world.

The *Gospel* then should be published to men, as their only guide to duty and salva-

tion. This prepares the way for a brief reply to our

SECOND enquiry, why should it be published to every creature?

All are ruined. I cannot dwell on the proof of this point. Show me the man that is not a sinner, and I admit that he does not need the restraints, the instruction, and the salvation which the *Gospel* has provided. But shall we acknowledge that every human being shares in the moral ruin of the apostacy, that he is destined to an eternal existence, that he can be ransomed only by the blood of atonement; and yet can we doubt whether he needs to be made acquainted with the *Gospel*? Surely the consistent Christian, wherever he is, must desire that a knowledge of the only Saviour may be extended to every one of his fellow men; and to produce this result, no practicable efforts on his part will be wanting.

Is the Hottentot immortal? Is he the certain heir of happiness or misery hereafter? Is his only chance for heaven suspended on an interest in the blessings of the *Gospel*? And is it possible that you may be instrumental of sending him the *Gospel*? Decide these points, and there is no room to hesitate as to your own duty. It must not be said that an immortal being, the object of your Christian benevolence, shall perish because you have not benevolence enough, to lift your finger for his salvation.

Let not apathy or parsimony seek a refuge, in the interfering claims of foreign and domestic missions. Genuine, expansive benevolence perceives no such interference. The conversion of the world, I know, is a subject so vast, that only some single part of it can be regarded, at one time, in the conceptions and efforts of a finite mind. The laws of our being, therefore, furnish some apology for the too limited views, which good men often indulge. Here is an ardent Christian, who surveys the moral desolations of his own country, till his heart burns within him, and he honestly feels that, while the laborers for this mighty harvest are so few, not one can be spared for any foreign service. There is another, whose eye steadily and long fixed on the wretched heathen, has wept over their miseries, till he is honestly feels that every minister in christendom ought to go, in pity to these perishing souls, and carry them the gospel. In respect to temper and motive, both are right; in respect to expediency and practical results, both are wrong.

Doubtless the spiritually destitute, who are near us, demand our commiseration, before the equally destitute of any remote region; because the very fact that they are near, implies peculiar obligation on us to know and feel, as well as peculiar opportunity to relieve their wants. At the same time, we must admit as axioms, that a soul in India is as precious as a soul in America; that we must begin the work of salvation there, without waiting for its completion here; and that every effort we make for its advancement in heathen lands, accelerates its progress in our own.

While you desire then the universal spread of the *Gospel*, do you ask, how shall I direct my charities and personal influence, in any given case, so as best to promote this object? I answer: act as one who really desires its promotion: act from the clearest light you can obtain: at any rate, act from motives, which God and conscience will approve. [Further extracts hereafter.]

## DISSERTATIONS—No. III.

For the Recorder.  
On the moral evil chargeable on modern Infidelity.

True philosophy teaches that well authenticated facts are the only correct data, by which we can determine the character of moral principles. To ascertain therefore the moral evil chargeable on infidelity, we must look at the effects, which arise from the practice of it. The chief obstacles, which the infidel meets with in propagating his sentiments, are the religious principles, by which most men are influenced. To destroy these, is therefore his main object. To accomplish this, he either denies the existence, the providence, or the word of God. If these truths rested only on the authority of man, the infidel might perhaps be justified in his disbelief; but the truths of revelation are sanctioned by the voice of God himself, and confirmed by the miraculous displays of his almighty power; in attestation of which, there is a mass of evidence, more than sufficient, to carry conviction to every rational mind, and which has convinced all who have candidly and diligently attended to the subject.

But rejecting the *Bible* against such accumulated and convincing evidence of its truth, is not the only way in which the infidel acts irrationally:—for to enforce the practice of virtue, or any moral principles, motives are necessary, which arise from the expectation of retribution from a superior power;—such motives, infidelity does not furnish, and it would destroy that revelation by which they are furnished. Yes—in view of the experience of centuries, showing the excellence of the scriptures, in ameliorating the condition of mankind; by enforcing the sublimest virtues; by unfolding the character and will of God, and thus leading man to his duty and his happiness; by dissipating the darkness of the grave. Thus opening to his view a future world, and filling him with hopes of endless felicity;—In view of all these effects of revelation, the infidel can laugh at religion, and ridicule the word of God, preferring, to the sublime truths, which the scriptures present, the obscurity of doubt and the uncertainty of conjecture.

But the infidel's guilt is not yet completed:—he would not only deprive mankind of all hope of future good, which the scriptures present but he would deprive them of their earthly blessings. Under pretence of philanthropy, he would break down all those restraints, which the wisdom of the

most enlightened men of every age has imposed, to secure the peace and welfare of society, and introduce in their stead, a state of things, in which, vanity, ferocity and licentiousness, would flourish unrestrained. That these are the effects of infidelity might be shown by many fearful examples:—But the rejection of those systems, which long experience has shown to be the greatest blessings to mankind, and the preference given to ignorance, anarchy and barbarism by the daring infidel, are sufficient to blast all his boasted pretensions to reason and philanthropy.

The rejection of the authority of God and man therefore, begins the catalogue of his iniquities, and his acts of enmity to them both, completes the dreadful sum.

## AN INFIDEL RECLAIMED.

Extract of a letter from a Gentleman in New-York.

When Thomas Paine published in 1794, his profane pages of 'The Age of Reason,' his plausible style, and the ridicule with which he dared to treat the sacred things of God infused too successfully the poison of infidelity into the minds of many Americans. In the state of New Jersey especially, the converts to his principles were numerous and active. In one district about thirty miles distant from New-York, a society was formed, who used to meet on the Lord's Day to read his works, to blaspheme the holy name of Jesus, and to contrive measures to persecute and annoy all those who love their Redeemer. But the word of the Lord, always a tried word, was fulfilled according to that promise, 'When the enemy cometh in like a flood, the Spirit of the Lord, will lift up a standard against him.' In the year 1799, a great revival of religion prevailed in New-Jersey. The Ministers of the Gospel were remarkably stirred up to zealous exertions, and united labors; and the blessing of God by their instrumentality added many living members to the church of Christ.—The society of infidels, enraged at the increase of the church, exerted their influence, with renewed vigor, to oppose the work. The president of their society especially, discovered the most bitter enmity; and as far as the laws of the country would permit, persecuted the humble followers of the Lamb. In the years, 1805, 1806, and 1807, however, the dew of heaven continued to descend, and the faith of the disciples strengthened. The wife of this very leading infidel attended the fellowship meeting of the neighboring congregations, where their pious minister presided. The infidel himself, early in 1808, demanded of his wife, whether she attended these weekly meetings. She, trembling for the consequences, acknowledged the fact. He, instead of reproving her, offered to accompany her. She was alarmed the more, fearful of his breaking out into some open outrage. When he entered the place of worship, the minister himself was afraid of his designs. Instead of shewing any violence, the infidel was composed; and repeated his visits so often, that the pious minister occasionally asked him some questions. At length he ventured to interrogate the dreadful infidel, and to inquire of him in the presence of the church, whether he entertained a well grounded hope of salvation for his soul. To which he replied, 'No sir;—that would be too much for me yet to expect. I must be brought much lower before I can get so high. I have done too much against that blessed gospel which you preach, to taste its consolations to their full extent;' and continued his address for some time in a similar style of pungent contrition, until the minister and the people around him were melted to tears.

The infidel was reclaimed,—his society was broken up, and all around were obliged to confess this was the finger of God. London Evangelical Magazine.

## MISSION AT BOMBAY.

It appears by a letter from the Rev. Gordon Hall, Missionary under the direction of the American Board of Commissioners for Foreign Missions, dated at Bombay, October 28, 1819, that a new printing establishment is founded at Surat, "under the direction of missionaries sent out by the London Missionary Society. This is done by permission of the civil authorities of that great commercial city,—a city which is estimated to contain half a million of souls. The greatest part of the inhabitants are Hindoos, who speak the Guzeratian language.—The Mahomedans have the greatest influence; but all religions are tolerated. This is the first printing establishment, put in operation by missionaries in India, at any out station. By the oral preaching of the gospel, and the incessant labors of the press, Asia and the world will finally be converted." How joyfully, then, should we hail every new missionary to the field of labor, and the establishment of every new printing press devoted to the publication of the Scriptures, and to the general diffusion of religious truth!—Mission. Her.

## THE BIBLE CAUSE.

Extract of a Letter to a gentleman in Philadelphia, dated 26th Oct. 1820.

An interesting account has been received of the last Annual Meeting of the Russian Bible Society. Its expenditure the past year amounted to 467 thousand Rubles. The number of societies now amount to 196; in seven years the society has printed, is now printing, or has undertaken to print, 91 editions of whole or part of the Sacred Scriptures in 26 different languages and 411,000 copies. The number distributed the last year, is more than half what were distributed in the six years preceding.

The effects of the late lamented Henry Martyn's short residence in Persia, and his conversations and discussions with the learned men there, are still felt in that in-

teresting quarter of the world, where the delusions of the false prophet appear to be in some measure dissipating; and it is recently stated, by a gentleman of observation, that had his stay been prolonged but a few months, it is probable a great part of the people would have embraced Christianity. Thus the good seed has been sown; may it speedily ripen to a glorious harvest. You will learn with pleasure that a Depot for the sale of the Scriptures has been established (by one of the Patriarchs) at Jerusalem, for the use of the Pilgrims, to be exposed during the Passover, for sale in the open square.—Any thing like the establishment of a Bible Society, is however impracticable, as it is stated that if there be a spot where the spirit of religious contention prevails at the present time with greater warmth than elsewhere, that spot is Jerusalem!—Let us hope that this is preparatory to the dawning of light.—Rel. Remembrancer.

## CHINA.

Persecution still prevails in this country. By a letter from a gentleman at Canton, dated April 2, 1820, we have the following information:—

Last evening brought me the intelligence of a French Missionary having been strangled by order of the Chinese Government, in the Province of Hoo-poh.—And L'Auriot, the French Missionary, who has been 27 years at Pekin, is expelled from the country. He arrived at Canton yesterday.

## ON GIVING TO THE LORD.

Addressed to a young friend recently married.

By Rev. JOHN NEWTON.

For the most part, we take care first to be well supplied, if possible, with all the necessities, conveniences, and not a few of the elegancies of life; then to have a snug fund laid up, against a rainy day, as the phrase is. And then perhaps we are content to bestow a pittance of our superfluities for the love of Christ. But it may be asked, would you show no regard to the possibility of leaving your wife or children unpreserved? Quite the reverse. If you had a little money to spare, would you not lend it to me, if I assured you it should be repaid when wanted? I can point you to better security than I could give:—even the promise of God to provide for those who humbly trust in him. "Say not, if the Lord would make windows in heaven, this thing might be." I tell you, my friend, he will make windows in heaven, turn stones into bread, yea, stop the sun in his course, sooner than he will suffer those who conscientiously serve him, and depend upon him, to be destitute.

"But if, after all, prudence will be heard, I counsel you to do these two things. First, be very certain that you allow yourselves in nothing superfluous. You cannot, I trust, in conscience, think of laying out one penny more than is bare decent; unless you have another penny" for Christ. "Then secondly, let your friends, who are in good circumstances, be plainly told that, though you love them, prudence, and the necessary charge of a family will not permit you to entertain them, no, not for a night. What! say you, shut my door against my friends? Yes, by all means, rather than against Christ. If the Lord Jesus were again upon earth, in a state of humiliation, and he and the best friend you have, standing at your door, and your provision so strait that you could not receive both, which would you entertain?"

For the Boston Recorder.

## GOOD EFFECTS OF SABBATH SCHOOLS.

In Ashford, Conn., a Sabbath school was established last spring for the religious instruction of children and youth. It being the first that had been proposed in that place, some backwardness in parents was visible, expressive of their doubts respecting its ultimate benefit. Some of the same scrupulous objections were made to it, that have been made in many other places, to no other effect than to retard its progress. It began to operate, however, under instructors who were professors of religion, with the exception of one; he was a young man of amiable manners, and regular deportment. And some complaint was made because he was invited to take the charge of a class, while he was a stranger to the grace of God. While discharging his duty, it was the pleasure of God to impress upon his mind, thoughts like this: "Thou which teachest another, teachest thou not thyself?" His mind was no more at ease until he had reason to hope he had made his peace with God. He can now praise God and say, "Teaching others, I was frequently heard urged against them."—Prof.

Prize 50 cents stitched—62 1/2 cents board—75 cents sheep. Those stitched may be forwarded by mail, at a trifling expense. A liberal allowance for distribution. \* Of Infant Baptism.

## COTTON BED QUILTS.

Much Cheaper and Better than Blankets. BUMSTEAD & SON, No. 63 Cornhill, Boston. Any for sale in this town, & at the lowest price. Also—Cotton Wadding for Quilts. D.

## MILK FARM FOR SALE.

THAT large Farm, situated in Chelmsford, formerly owned by Dr. Danforth, contains 130 acres of Upland, and 120 acres of Salt Meadow, with a very superior Orchard of grafted Figs, which produced 450 lbs. the last season. The Farm lies within four miles of the Old Market in Boston, and has been improved as a Farm, but is advantageously divided into two farms, each with two dwelling houses and a barn for each, situated for such purpose.—For further particulars, apply to THOMAS FUREY, or to G. & J. ODORNE, Boston. If not disposed of before the first of March, it will then be sold at Auction, on the premises.

F.

For the Boston Recorder.

Extracts from a letter written to a friend in Boston, Mass., by Mr. Calvin Cushman, a member of the missionary family, which went from that place, on the 14th of Sept. last, for the station at Elliot.

Cincinnati, Ohio, Dec. 11, 1820.

After a delay of two weeks at Pittsburg, we entered our boat, which is here called an ark, and commenced our journey by water, on the 4th of November. The badness of the roads in this country, particularly at this season of the year, induced us to change our mode of travelling. Our ark is tight and warm. It is perfectly flat from one end to the other, and covered over with a roof. Our wagon bodies serve us for bed rooms. We have on board, a cooking stove, a fire place, and a small sheet iron stove for our school-room, which is an apartment partitioned off at one end of the boat, in which a school is constantly kept by one of the young ladies. We think our children learn finely. The river being very low, we have been obliged to row nearly all the way, which has rendered our progress slow and toilsome. But the water is now rising, and we hope in future to be able to proceed with greater rapidity and ease. We think travelling by water at this season of the year, quite as safe as travelling by land. We are piloted by the same person who accompanied the Arkansas missionaries. He is a faithful, prudent, and skillful man.

The people of the country through which we have passed, during the whole of our journey, have been kind and liberal, far beyond our expectations. In travelling through Massachusetts, Connecticut, and New York, we received contributions from almost every town. During our stay at Pittsburg, we were boarded entirely at the expense of the inhabitants. In all the prin-

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